Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Mrs. Harry A. Hanson accepting from Brig.-Gen. Lewis G. Merritt the Congressional Medal of Honor awarded posthumously to her son, Lieut. Robert M. Hanson, U. S. M. C. R. The others in the picture, reading from left to right, are Earl Hanson, Midshipman Stanley Hanson, Pvt. Mark Hanson, Governor Leverett Saltonstall, and, holding her mother's purse, Edith Hanson.

Congressional Medal for Methodist Missionaries' Son

See page 566

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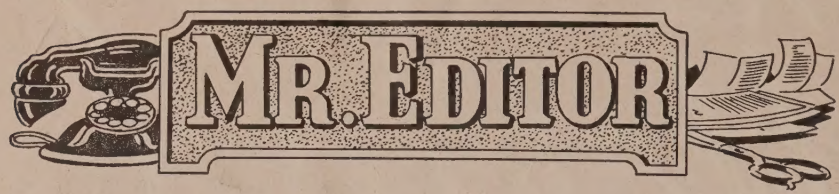

Too Pessimistic

In the face of great devotion in the churches to securing a just and durable peace should anyone be as pessimistic as William H. Hargrove in the August 9 ZIONS HERALD?

To say that "the people of the United States will have to reverse their stand on isolation, pacifism, and partizan politics" to win a sound peace seems to me to be overpessimistic. By the way, have we not changed from isolation as we entered the war? Great changes in a nation's mental habits take much time.

Since World War I. and even before, we have been accumulating resources to help build a just and durable peace. This was done in most nations by organization and education. Its leaders were not the pacifists at whom the stone is cast in the August 9 article.

To gain courage, Mr. Hargrove may well consider how our Congress acts. Take for illustration its action in setting up the Tennessee Valley Authority (TVA). Many first-class people said it could not be passed by such a Congress as they had elected. Others said that, if it was passed, the benevolent aims of the authors would not be attained. But time has proved both wrong. The hosts of faith and action led on by Senator George W. Norris of Nebraska fought and won.

Mr. Hargrove might reduce his pessimism by now considering a few of the modern-day miracles such as the passing of slavery and of dueling. When these evils ended, much was wrong elsewhere—even as now. Yet the zeal of wise folks won these just and durable ends. We too can win now if all who desire peace will work for it with faith, science, and enthusiasm.

Nor, with so many factions so strongly represented at the peace table, can any one of them, with its "rigid demands," "get its way in every particular."

By the force of such circumstances many fortunate compromises will be won. The coming peace will be more, not less, secure because all sides have to compromise from their "rigid demands."

Surely all men of good will, in and out of churches, will bravely lead on. It is their opportunity to serve in a bigger way. The churches are nobly doing their part. In this our own Methodist Church, with Bishop G. Bromley Oxnam leading the drive for a new world order, is no laggard. Rather it is a leader. ARTHUR J. STRAWSON.

Newtonville.

A Sad State of Affairs

One of the young men from our church in the service "somewhere in India" wrote in June to his parents: "The heat has been awful over here and the bugs drive you almost nuts, and not anything I like to drink. The water is awful. Can you imagine we men are furnished 24 bottles of beer a month, plus two quarts of whisky? Seems funny no soft drinks like I enjoy are to be had. What I would give for a carton of Coca-Cola!"

This is a sad state of affairs. Why is it our boys so often have no choice when it comes to drinks? Somebody needs to be brought to account for such a situation. If beer and whisky can get to India, why can't soft drinks also? ARTHUR M. CRAWFORD,
Pastor Asbury Methodist Church.

Erie, Pa.

Call to an Urgent Service

The American churches are being called to a new and very urgent service. Under the auspices of the United Nations Relief and Rehabilitation Administration, a nation-wide drive by the churches—Protestant, Catholic, and Jewish—will be made the last week in September, with the object of obtaining fifteen million pounds of clothing, used or unused, for the men, women, and children of the newly liberated countries. Both winter and summer clothing will be useful.

Here is a chance for Woman's Societies and Youth Fellowships to serve in a practical way. Even the smallest church can help. The clothing must be clean and usable. Rags, evening clothes, shoes, rubber goods, are not now desired.

When collected, the clothing is to be sorted under the following classes:

1. Overcoats.
2. Male woolen goods.
3. Female woolen goods.
4. Male cotton and synthetic goods (rayon, etc.).
5. Female cotton and synthetic goods.
6. Infants' garments.
7. Blankets, bed-clothing, hosiery, gloves, etc.

These should be carefully and firmly packed by classes in cardboard containers of about 50 (and surely not over 100) pounds each.

These packages should be securely fastened with rope or wire, marked with the weight, the number and character of the contents, and the name of the sending church. They should be delivered to a freight depot to be forwarded to the nearest UNRRA receiving station (to be announced later), the freight charges to be paid by UNRRA.

The Methodist Committee for Overseas Relief, whose particular function is the collection only of funds for relief, cannot itself handle this clothing, but it heartily endorses this effort. It will supply needed information if requested, and it will be happy to receive reports of results from participating churches, to be forwarded to the Protestant central committee.

BISHOP HERBERT WELCH, Chairman,
Methodist Committee for Overseas Relief.

150 Fifth Avenue, New York 11, N. Y.

Women at Peace Table

The words "We won the last war but we lost the peace" have become a commonplace. Because all reasonable people everywhere desire that after this war the peace shall not be lost, because women are unexcelled as laborers in the field of international peace, and because experts are needed, not politicians, as delegates to the coming peace conference, there should be a large number of women delegates. Indeed, the numbe women should equal the men at the p table.

It is hardly necessary to point out previous peace conferences have been n aged entirely by men and that their re have been doubtful, to say the least. N the time has come for women to partici in such matters; and the coming momen enterprise presents the opportunity for t to shoulder their part of its burdens and sponsibilities and to share in its triun when success is assured.

Ever since World War I the numbe women who have devoted themselves intensive study of the causes which l led to international conflicts and of esse procedures for maintaining permanent w peace has steadily increased in the Un States and in consequence there are n fully as many women as men, perhaps m who are qualified to cope with the intri problems which must be faced at the p table. And it is none too early to begin selection of delegates whose records will sure their stedfast adherence to principle justice and good will—principles w should govern all human relations.

These women delegates would have political ambitions—no personal advant to gain; and they would know far b than politicians and diplomats and mil men that the foundation for lasting p and stabilization of the postwar world n be laid upon principles—those intang which are the mainsprings of human act that the equality of races and nations n be recognized and justice meted out t peoples to as great an extent as is hum possible.

To accomplish its purpose, to make conference a success, the influence of wo is urgently needed.

Add to the foregoing the recent rem by Henry Ford: "Maybe the women sh be running the world; I believe they c do a better job." L. G. WENTWORT

Brookline.

The Church and Politics

Though a bit late, I want to thank and say, "More power to you," for the article on "The Church in Election Y This is hoping you will urge on in the c tion of the Congregationalists, who, are going into politics to help keep m straight.

There was never so much need of church in politics. But it is a difficult ter for the church, as we all know. greatest danger comes from the misle propaganda of the reactionary press, of w we had an astonishing example in the case—Montgomery Ward.

Anyone who has read both sides of fight knows what a shyster job the rea ary press made of it. The readers of papers would be greatly surprised if now found the facts of that case which hidden from them by the papers on they depend for their information.

Since politics is almost forbidder preachers, I wonder if they cannot do for the molding of public opinion b posing the subversive propaganda of t actionary press than in any other way. would appeal to the sense of fair pla it seems to me, might be more wat their mill than anything else they c to keep matters straight.

C. MUNROE HA

Ridgway, Pa.

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THE INDEPENDENT METHODIST WEEKLY

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

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Fears Untrue

VIRGIL A. KRAFT

rchibald MacLeish in his poem entitled "Panic" ks of a time ". . . when fear, faceless, devours us." less fears are the only fears that can devour us: fears an't quite make out, vague fears, shadowy shapes in fog. Fears without a face terrorize us because vague- turns the imagination loose, and usually the imag- on can make a mountain of catastrophe out of a -hill of trouble.

e first set of fears that are untrue are *tomorrow's trophes.* And they are untrue because they assume c proportons far in excess of anything that could bly happen. That is what makes them vicious and uring. Not only are they big and frightening but are intangible. We can't get hold of them.

e can handle today all right. We are handling it. by one as we meet the fears of today face to face, we that we can handle them.

st summer when a certain young man was drafted nilitary service he went without sleep for three nights ying about the future. Vague and shadowy fears ing around in the fog of tomorrow literally devoured But now that he is out there and can look at those in the face, they are losing their terror, and he finds after all, he can handle them.

agination plays another trick on us when we look the fog of tomorrow. It gathers together all the little nsibilities and worries, which ordinarily we should on one at a time, and piles them into one huge terror- mass.

e day a woman told me, with altogether too much rminism, that she was going to have a nervous break- n. "What makes you think you are going to have a ous breakdown?" I asked. "I have too much to do," said. "For instance, just look at this week—" (And was precisely her trouble. She looked at the whole as though it had only twenty-four hours.) "Here y schedule," she went on, "Monday I must do a wash- and make some sick calls. Tuesday afternoon I am ng a tea. Wednesday is lodge night. Thursday is r practise. Friday I have a committee meeting. Saturday evening my boy is having a party, and Sunday morning I have my Sunday school class. Then I have all my housework to do, and meals to get. I don't see how I can go on!"

"Wait a minute!" I said. "Just what is it that worries you? Aren't you capable of doing a washing? Does it wear you out to make sick calls? Are you strong enough to have a tea party?" "That isn't it," she sighed. "I can do these things, but I'm so rushed. I don't have enough time."

"Very well," I said. "Let's do some figuring. It takes you four hours to wash and three hours to make your sick calls, seven hours to put on your tea party, three hours to iron, three hours for your lodge meeting, two hours for choir practise, three hours for your committee meeting, three hours for your son's party, and two hours for your Sunday-morning activities. Then you will spend four and one-half hours a day taking care of meals, two hours eating, two hours each day doing housework, and one hour a day resting. This makes a grand total of ninety-six and a half hours. Since there are one hundred twelve daytime hours in the week, you have fifteen and a half hours left to do nothing but worry."

It isn't work that devours us. It is *fretful anticipation.* Look off into the foggy future, even a week hence; let your imagination pile up everything you have to do and you will faint.

Years ago in California, a famous old naturalist began to cut trees to build a log house, whereupon a friend said to him, "Isn't this job too big for a man your age?" "It would be," chuckled the naturalist, "if I looked beyond the chopping of the trees and sawing of logs, and pictured myself laying the foundation and erecting the walls and putting on the roof. Carrying the load all at once would exhaust me, but it isn't much of a job to cut down this little tree, and that is my only undertaking at the present moment."

Someone has said, "Blessed is the man who is too busy to worry in the daytime and too sleepy at night."

Do you remember what Jesus said to His fretful dis-

ciples? And, if ever there was a time when fretting was justified, it was then. They were living in a day of riots, rebellions, and massacres. They were living in a day of Dictators and Quislings. They were living in a day of pessimism. Always it seemed that some great catastrophe was just around the corner, which, of course, devoured their spirits and made them unfit for the day. Jesus said to them, "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Or, as a better translation words it, "Do not worry about tomorrow, for tomorrow will have worries of its own. Let each day be content with its own ills" (Goodspeed).

People today are literally being devoured by unwarranted fears of the future. They see political anarchy and national chaos, perhaps even another war and the collapse of civilization. They see famines and revolutions and madness, maybe even the end of the world. There is only one thing wrong with these fears: they are not true. Not that we shall not have difficulties and problems and disappointments tomorrow. Certainly we shall have them. We are having them today, and we are handling them. What we shall not have tomorrow is these horrible catastrophes we think we see. Tomorrow's catastrophes always look bigger than they really are, and for that reason tomorrow's catastrophes are untrue fears, unworthy of our attention and concern.

Another set of fears that are not true are *distant evils.* Is it not a fact that the evils we worry about the most are the evils away from home? The familiar evils don't bother us much. At least they don't frighten us. My own child's delinquency doesn't frighten me nearly as much as the delinquency of other children. When I discover that my own child is dishonest I am disappointed and usually I try to do something about it, but when I discover that other children are dishonest, then I feel like becoming a pessimist and saying that the modern generation is going to the dogs.

We read about the famine in China killing eight or ten thousand Chinese people and we think China is a backward nation. The Chinese read about automobiles in America killing 50,000 Americans a year and they think America is a madhouse.

Europe to many of us Americans is barbarous and vile. But what do the Europeans think of us? Said a Paris weekly before the war, in referring to the American people, "Inhuman. That is the word with which to brand this society." And, according to a magazine in Italy the same year, we are "a nation of hypocrites." England certainly ought to understand us, but in a certain British weekly (*Punch*) before the war there was an editorial which said, "The cult of violence is a doctrine which every American is taught from his earliest youth to respect."

Several years ago the American Legion had a tumultuous convention in New York, noisy but quite good-natured and harmless. Here was the headline in a London daily: "Four Hundred Thousand Troops Terrorize Broadway in Wild Orgy."

In Germany before the war, German people read the following description of an American football game: "In the United States it isn't at all unusual to see a mass of bleeding flesh, stamped beyond recognition, carried off the field, while the spectators, a brutal and unfeeling mob, jeer, yell, and screech . . . ."

No wonder the nations are still afraid of each other. We have a hard time trusting foreigners right here in our own land. The mere fact that a person is foreig even a stranger stimulates our suspicions and we fear Let an ordinary white man cheat in business and simply call him a sinner. But let a Jew cheat in busi and we think we see evidence of an insidious plot to the world.

In a certain German village a lion broke loose. It rorized the entire German village until the local bl smith grabbed it and choked it to death. A comm thanked the blacksmith in the name of the entire c munity. "But," they said, "we're going to do more that; we're going to send you to Berlin and have meet Hitler. Perhaps he will give you a medal." "B replied the blacksmith, "do you know that I am a Je The next day the local paper came out with the follo headline: "Jew attacks defenseless lion."

Prejudice against the Jew has become as unreason as that in many places. Here in our own country we all kinds of fables about the Jews in Washington, the Jews in Wall Street, and the Jews in Hollywood.

To be sure, the Jews have their share of rascals, b is also true that the Jews have more than their shar scholars, musicians, scientists, and philanthropists.

At the present time we are trying to adjust ourse to the repeal of the Chinese Exclusion Act, which m it possible for about 107 qualified Chinese people year to become American citizens. What is the ty American attitude toward Chinamen? We are afrai them. If the reader ever visited Chinatown in New Y or Chicago or San Francisco, undoubtedly he thrilled to venture down those dangerous, narrow str Why? Because the atmosphere was tense with my and danger. The Chinese, we think,—thanks to movies,—are sinister and villainous. However, the t is that juvenile delinquency is practically unkn among the Chinese in America and even crime an adults is so rare as to be no problem for our police. Chinese are a law-abiding, peace-loving, courteous pe

When Jesus told the story of the Good Samaritan was not trying to teach the people to be generous. He teaching the people that foreigners are better tha think they are. The Samaritans were hated foreig The Samaritans and the Jews had fought each There was a great cold, suspicious distance between t

Jesus, of course, was not afraid of the Samaritan cause He had met some of them; He had talked them; He had healed a Samaritan who was a leper. day He went by a Samaritan village and stopped village well. There He met a Samaritan woman and her for a drink of water. The Samaritan woman shocked. "How is it," she said, "that thou, being a askest drink of me, which am a woman of Sam But Jesus overlooked her prejudice and, before sun not only had He won her as a disciple but He was by the people of the village to come and stay with The record says He abode there for two days.

For our own sakes, we must be realists, like Jesu worrying about vague catastrophes and distant evils do not exist. Rather let us limit our attention and c to the problems we really see and the evils we really about. And then, as God has promised, sufficient our strength for *today.*

——Three ideas stand out above all others in the i they have exerted and are designed to exert upon the ment of the human race: the idea of the Golden Ru idea of natural law; the idea of age-long growth or tion.—*Robert A. Millikan.*

Crime—Freedom Unlimited

The Obligation to Supply Religious Education to Youth

JOHN EDGAR HOOVER

ıe of man's most treasured possessions is his power elf-determination, his freedom to choose a course of n, to do or not to do as he pleases. That faculty, to-er with his intellect, distinguishes him from the ani- gives him a dignity that reflects the divine nature. is jealous of that prerogative to life, liberty, and the uit of happiness, and should it be challenged or lged, he will fight to protect it, as he is fighting now very corner of the earth against a totalitarian philos- that would enslave him.

is strange, then, that by his own abuse of freedom sometimes seeks to destroy it. True freedom can only when it is limited—limited by the rights of r men and by the laws that define and protect those ts. When a man refuses to respect those limitations, n he refuses to observe the laws laid down by God by man, he becomes a criminal—an enemy to all his hbors.

xperience has demonstrated that fear of punishment e is not an effective deterrent against crime. There always those who believe themselves above the law, who fatuously pride themselves upon an ability to pe the consequences imposed by society upon the sgressor. Frequently, by the time their lawless activ- becomes sufficiently serious to merit punishment, they e lost all sense of moral responsibility, all realization heir obligations to their God, their country, and their w men. The prevention of crime can never be eved by the mere enforcement of law; by treating the ptom rather than the cause. Amputation of a gangre- s limb is necessary, but not nearly so salutary as the vention of infection.

he experiences of these war-time years in America e shocked us all into a realization that there is a grow- infection in our society. Almost daily the ranks of e who have lost their respect for true freedom grow, frequently the new recruits are drawn from our most l possession—youth. During 1943, age 18 predomi- d among all persons arrested, according to fingerprint rds received in the FBI from all parts of the nation. ests of 17-year-old boys increased 27.7 per cent, and 6-year-old boys 61 per cent during the period. For the two calendar years, arrests of girls under 21 years of have increased 130.4 per cent.

hese cold facts have stirred the nation to its very core. every side intelligent citizens are planning and acting emove the causes of this shocking increase in lawless- among our young people. It is obvious that the im- liate causes are many, and thus the remedies applied t be varied and must reach all the maladjustments have helped to produce an era of juvenile crime. roved facilities for recreation, intelligent administra- of juvenile courts, increased guidance for children se families have been weakened by the war—all of e things are necessary and good. But they are not ugh.

ll the activities of civic organizations and all the ef- s of law enforcement to curtail crime and to create ditions in which crime will not find nourishment will avail nothing so long as the boy or girl, man or woman has no impelling motive for living in accordance with the law of God and the law of man. Since they have the power to do as they please, they are likely to forget their responsibilities, unless they have a *reason* for observing them.

Too often we are prone to forget that man is more than a machine, a bundle of nerves and muscle that will react automatically to physical stimuli. We may analyze the conditions that breed crime and strive to eliminate or alter them. To do so is an obligation of civilized society. But it is not the only obligation, because *conditions* alone cannot produce strong citizens and great men. Our problem is not merely that of the gardener, who needs to look only to the condition of the soil and the absence of deleterious insects and plants. We are dealing with men, men who think and choose freely their own course of life, and who have the power to rise above conditions or to rot in spite of them.

But our cause is not without hope; we can prevent crime and produce a noble citizenry. The answer lies in religious education. Religion reaches a part of man where sociology is ineffectual; it reaches his motives, his reasons for pursuing a way of life. In the last analysis, religion is the recognition of man's dependence upon a superior Being and his obligation to observe a higher Law. Hitler is wrong precisely because he refuses to recognize that Being and observe that Law. Like Julius Caesar, he has taken unto himself the attributes of divinity. The young criminals who are falling into lawlessness and immorality are closer to the philosophy of Hitler and of Caesar than to the will of God.

We must, then, engender in our youth a sense of moral responsibility founded in religion, a religion that is not merely a method of worship but embodies a creed and a code as well. The young boy and girl must believe in those truths upon which our freedom rests, and they must have respect for the laws which must exist to preserve it.

The obligation to supply religious education to our youth rests largely with the parents and the churches of the land. It is an obligation to provide a way of life, a motive power that will impel the young men and women of America to choose the good instead of the bad in every department of their lives. To accomplish that, it is obviously necessary that they know what is good and bad, not for just a moment, not in the light of a temporary pleasure, but in the eternal order.

The duty that lies on the shoulder of every parent and every clergyman in America is a sacred and a serious one. It is not merely an opportunity for philanthropy or humanitarian good works. It is rather a solemn obligation to preserve freedom and justice for the world, by molding the youth of America in accordance with the divine plan. That duty is not an admonition or a counsel, it is God's will, and if it is faithfully discharged, America will survive and prosper. If it is ignored, we can never hope for the true freedom for which our sons and brothers and husbands are giving the final measure of love on the battlegrounds of the earth.

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Studies in Gospel Origins

High on the list of notable religious books in 1943, published by an interfaith committee of Protestants, Catholics, and Jews, is Frederick C. Grant's "The Earliest Gospel."* Dr. Grant is an outstanding Episcopal clergyman now serving Union Theological Seminary in New York City as professor of Biblical theology. He has an established reputation as author, editor, and scholar. "The Earliest Gospel" represents the Cole Lectures for 1943 and stands as the climax of many years of research into the beginnings of the first three Gospels.

Professor Grant regards his subject as by no means irrelevant to the present world crisis. He believes that any threat to the Christian religion immediately raises the question, What is the gospel? Any thoroughgoing answer to that query involves a minute study of the oral and written beginnings of Mark, Matthew, and Luke. The author of "The Earliest Gospel" gives considerable support to that theory of origins known as "form criticism." Behind Mark as the first written record and any list or lists of the sayings of Jesus, he looks for evidence of stories, illustrations, anecdotes that were in oral circulation for any length of time. Used with caution, he is assured that this hypothesis best explains some peculiarities of expression and arrangement of incidents in the Gospels themselves. Dr. Grant has been one of America's outstanding spokesmen for this theory, as well as a translator of such European "form critics" as Dibelius. Such an interpretation calls for a careful examination of the Aramaic deposits in Mark, and to this feature several pages are devoted.

"The Earliest Gospel" while loyal to its theme is really a collection of addresses or essays dealing no alone with the matters already mentioned but wit such topics as "The Apostolic Preaching," "Th Theology of Mark," "Mark's Passion Narrative," an "Mark and the Social Gospel." No one will regar this volume as easy reading, but the layman or mini ter who is anxious to place his feet on the bedrock gospel story will be able to do so here.

* *The Earliest Gospel.* By Frederick C. Grant. Abingdon-Cokesbury Press: New York. Nashville. Price. $2.50.

Cover Picture

After considerable difficulty, we finally secure with the right to publish, the picture we wanted the ceremonies on Boston Common, Saturday afte noon, August 19, when Mrs. Harry A. Hanson Newtonville accepted the Congressional Medal Honor awarded to her son, First Lieut. Robert M Hanson, Marine Corps fighter pilot, missing in actio in the South Pacific since February, who last wee was officially reported dead in a Navy Departme casualty list. Mrs. Hanson, as HERALD readers kno is the wife of Dr. Harry A. Hanson, Methodi missionary to India, who arrived back in that count only the middle of August to assume his new duti as principal of Lucknow Christian College, Luckno As reported in the HERALD of August 23, the med conferred upon Lieutenant Hanson was present at the ceremonies on the Common by Brig.-Ge Lewis G. Merritt, commanding general of the Nin Marine Air Wing. An address was made by Go ernor Leverett Saltonstall, speaking for the Commo wealth of Massachusetts. The Hansons' four oth children were all with their mother on this occasion Pvt. Mark Hanson, who expects to become an inte this fall at Boston City Hospital after completing medical course at the University of Minnesota; Mi shipman Stanley Hanson, who is in naval trainin at the University of Notre Dame; Earl Hanson, student at Bowdoin College, and Edith Hanson.

Bishop Oxnam Appeals for Permanent FEP

Bishop G. Bromley Oxnam of New York was o of several religious leaders—Protestant, Roman Cat olic, and Jewish—who in Washington on Wednesd of last week urged the permanent outlawry by Co gressional action of economic discrimination based race, color, creed, or national origin. Bishop Oxna representing the Federal Council of the Churches Christ in America, called for a permanent Fair E ployment Practises Commission to carry on in pea time the anti-discrimination activity started unc executive order during the war. He expressed ho according to press reports, that the educational eff of the law would obviate such violence against min ity groups as has troubled Detroit, Boston, Philad phia, and other American cities. The hearings w held before a subcommittee of the Senate Commit on Education and Labor. The proposed law provi for a commission of seven members to enforce fede prohibitions against discrimination in employm because of race, creed, color, national origin, or an try, in any business office employing five or m people or any labor union with five or more memb

FOOTNOTES ON GOOD WILL

ıe of the classic passages in all literature is Paul's iption of love or good will, the familiar thir- h chapter of First Corinthians. Eighteen hun- years and more after it was written, Henry nmond, speaking at Northfield, Massachusetts, l the apostle's theme "the greatest thing in the l." His address on that occasion became another c as he unfolded the thought of the ancient "love contrasted," "love analyzed," "love de- d."

t if love or good will is, as Paul and Henry nmond agree, "the greatest thing in the world," do we account for the titanic struggle in which zation is engaged today? For the doctrine of ıerliness has been the subject of almost constant ing through nineteen centuries. Can it be that noral energy is still beyond our understanding? possible that its real nature eludes our search? many areas, and in numerous instances, this would seem to be true.

ıny persons, for instance, regard love or good as mere sentiment, as lacking altogether any ro- athletic, decisive quality. How strangely false a view is! A parish visitor near Boston found a boy busily pounding nails into the hardwood of the family living-room. "Surely," said the to the mother, "you do not permit that." "Oh, replied the lady, "it isn't our house. Besides, going to move." However, if she had been she would have confessed that she felt she loved hild too dearly to restrain him. Yet her passion ıot love but a vagabond indulgence. True love l have been strong to restrict. True love would gazed fearlessly into the future, and then dis- ed present inconvenience for the sake of youth's rows. Love is a thing of iron and of will.

ain, while love is robust, nevertheless it has the y of losing its identity in the service of the com- good. Occasionally a well-to-do man is heard to e that he likes to perform his own charities than to contribute to philanthropic agencies. ɔut making any wholesale condemnation of a policy, we may say that such action is often pted more by egotism than by good will. The htful citizen usually realizes that he does not community needs as well as the trained social r knows them. The devoted church member stands that he cannot serve in the foreign field. citizen and Christian disciple, then, demonstrate lflessness of love by giving to a common fund ally beyond their control and operation.

believe that both the sturdiness and the mod- f love need emphasis and consideration as we he postwar world. There can never be peace around the globe if the voice of the internationalist is hushed by the pressure of political interests or ignorant blocs. Love must speak out in clear accents. It must enforce upon unwilling minds the fact of our world community. It must point out the truth that no two points on the earth's surface are more than forty-eight flying hours apart. It must remind men that, since they are forced to live on the land rather than above or below it, the blacks and whites and yellows and browns are literally in each other's front and back yards. The Christian in particular must declare that, though there are already between seventy-five and a hundred separate proposals for a new world order, many of them, like Sumner Welles's "The Time for Decision," now in print, yet love itself offers the one basic way of life. Good will cannot afford to be bashful in this hour.

But at the same time the well-wisher for mankind will remember the self-effacing quality of love. Undoubtedly there are today tremendous reservoirs of aspiration for peace and brotherhood. In spite of tensions in Europe and Asia, there are vast new areas of international appreciation. Thousands who were once suspicious of Russia now count her a potential ally. Millions who once looked with condescension on the Chinese now regard them with warm admiration. How are these fresh stores of altruism to be made constructive in building a more enduring order?

Centuries ago the Merrimac River flowed along its valley a potentially mighty force. But it was not until the Locks and Canals Corporation began to siphon part of its current through an elaborate system of channels and viaducts that power became available in Lowell, Massachusetts, for one of the world's greatest textile centers. In similar fashion we can be sure that no amount of international good will will be truly effective until it is channeled into appropriate legislative, executive, and judicial organizations to build and maintain the peace. This proposal, however, rouses the ire of the extreme nationalist. He believes that the welfare of America rests on her sovereignty, on her independence of the judgment and power of any other nation or combination of nations. But if patriotism is genuine love of country, we may remind all such zealots that love often achieves her most cherished ends by a certain modesty of spirit. The unhappy millenniums of hate and revenge suggest that good will in terms of international cooperation rather than a rigid sovereignty might usher in the peace for which men dream. If, in the months just ahead, we can understand the true nature of good will, we shall discover also that Paul and Drummond were right, that love is "the greatest thing in the world."

The Swiss Alphorn—Legend and Fact

MARIE WIDMER

Seeking to explain the origin of the Swiss alphorn, a pretty legend relates how a lonely young herdsman in the Alps wished constantly for something that might help him brighten the long hours of his solitude. One evening, after he was already in bed, he heard voices in the room below his sleeping quarters. Peering down, he perceived three strangers around the fireplace. In the huge kettle that always hung there, one of the men was boiling a mixture.

Presently one of the nocturnal visitors went outside, and strange sweet music began to float through the air. The herdsman listened spellbound, but all too soon the music stopped and the player rejoined his companions. "Come down," the three men now urged the youth in the loft, and trying to show himself fearless, he promptly obeyed.

Amazing things then began to happen. The stranger tending the boiling mixture took one of the three glasses that stood on the table and filled it. The liquid was of a brilliant green color. He gave a rap with his dipper, then filled the second glass, which appeared bright red. With another rap he filled the third glass, and that fluid showed the transparency of pure crystal.

"Drink," urged the men. "The green liquid will make you victorious in many battles," promised the first. "The red beverage will bring you countless riches," enticed the second. "Neither glory nor riches can I give you," declared the third, "but I offer you the happiness of real music and my alphorn."

Photo W. Pleyer

AN ALPINE QUINTET AT INTERLAKEN

Without hesitation the youth drank the clear liquid. The visitors and the glasses vanished and the bewildered herdsman climbed back to his sleeping quarters. Recalling the strange happenings in the night, he ran outdoors next morning and beheld, leaning against a tree, a wooden horn some six feet long. He placed it to his lips and soon found himself playing some familiar herdsmen's tunes.

More matter-of-fact data on the alphorn indicates that it had its origin in Northern Asia. From there it migrated southward with nomadic tribes, then finally reached the Swiss alpine regions. According to Tacitu the Romans used horns of this type for signaling.

Historic records dealing with the alphorn are mo definite from the ninth century on. In those early da in the Bernese and Valaisan mountains, the alpho reached a length of more than thirteen feet. The avera length of Swiss alphorns is now only six feet.

Slender cembra pines or young firs furnish the wo preferred for alphorns. They are cut in two, lengthwi carefully hollowed out, then bound. The hooked end f the sound-hole is made of the root. At first the horn w covered with tree-ba mostly of birches, or w hemp yarn soaked in or pitch. Today, bir rind or thin oakwo chips are generally us as protective materials.

In view of the fact t the octave scale of alphorn is not compl players have been vised not to attempt rendition of entire so on this instrument. N ertheless, in spite of limitations, the music the alphorn in alp regions is an unfor table delight, especi when it is mingled w the sound of tinkl cowbells and joy waterfalls.

Since the aesthetic fect of alphorn blow depends not so much the sound as it does the echo, the instrum is most effective out doors where it enjoys advantage of open spa

Alphorn melodies, though limited, have quently found a plac the work of great c posers. Outstanding amples are the begin of the fourth moven in Beethoven's Pas Symphony; the pre to Mozart's pastoral play "Bastien and Bastienne"; beginning of the overture to Rossini's "William T also passages in Wagner's "Tristan and Isolde."

In the nineteenth century there was a general re of interest in Swiss folklore. As a result, renewed a tion was also focused on the alphorn. The comp Ferdinand F. Huber was the first musician to alphorn melodies played in three parts. Alpine fest with competitions in alphorn-playing, have become nual events in Switzerland.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Reading the Bible. First Book of Samuel.

VIII. FORMULA FOR GREATNESS.

Then Saul arose, . . . having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.—1 Samuel 26:2.

About the name of David, as about that of every popular hero, many stories gathered. The prophetic writers of Israel's history used them with masterly skill to tell their countrymen what it was that really made a great man. In I Samuel 26, we have one of these stories. Let us read it as teaching the formula for supreme greatness.

And David beheld the place where Saul lay . . . . Then answered David . . . saying, Who will go down with me to Saul to the camp?—1 Samuel 26: 5, 6.

Of course the story emphasizes the madcap daring of David. Here was Saul, marching at the head of three thousand picked men, and David saw in this grim threat to his life the opportunity for a daring adventure. He proposed to go right down into the camp of his mighty and relentless enemy. That was putting his head in the lion's mouth with a vengeance. But you will notice that David is no mere reckless adventurer. He is the perfect example of the guerrilla leader, wily, resourceful, watching every move of a greatly superior foe while all the while he remains unseen, his presence unsuspected. We know that David is in no great danger of being caught by Saul. Yet when he has completely outwitted his enemy, he apparently throws away his advantage and with only a single comrade goes into Saul's camp.

It stands to reason that daring like this would never by itself have made David the figure to which every generation of Israelites was to look back as its ideal monarch. Nevertheless, this supreme carelessness of self, this gallant contempt for safety, this willingness to take the place of utmost danger—this is a necessary part of the heroic character. No really great man can have as his motto "Safety First." David would not have been the David of Hebrew tradition without this adventurous daring. The use of this story is a sure mark of the prophetic insight. Every one of the great men of the Bible is an adventurer, from Abraham, going out not knowing whither he went, to Paul, counting not his life dear unto himself. Our Lord Himself, setting His face to go to Jerusalem and the cross, is the greatest Adventurer of all. This capacity for adventure is a necessary part of the formula for greatness.

Then said Abishai to David, God hath delivered up thine enemy into thy hand this day: now therefore let me smite him . . . . And David said to Abishai, Destroy him not; for who can put forth his hand against the Lord's anointed, and be guiltless?—1 Samuel 26:8, 9.

Something more than self-forgetful daring, however, is needed for true greatness. David's daring was disciplined and directed by the power to see the true meaning and full possibilities of the situation in which he found himself. Abishai as he stood at David's side could see only the chance to get rid of a dangerous enemy by one swift stroke. The mere adventurer would have been unable to see anything else. But David was no mere adventurer and he saw beyond the obvious. The man who lay sleeping before him was his enemy, but he was also the anointed king of Israel, the representative of the divine government. To kill him meant not simply the removal of an enemy of David's. The relation between the two men was not and could not be a matter of a private quarrel. It involved the very life of the nation, rooted as that life was in its religion. David knew he had no right to disregard these great considerations, and if he did he would never be able to rid himself of the well-deserved condemnation which he would bring down on himself.

This ability to see deep into the meaning of a situation is another indispensable element in the formula for greatness. The politician who has it becomes a statesman—without it he is a mere partizan. Religion without it becomes sectarian or fanatical and certainly unreal. It made Paul's leadership a lasting force in the life of Christianity. Of the Lord Jesus Christ it was written that, "for the joy that was set before him," He "endured the cross, despising the shame."

The Lord forbid that I should put forth my hand against the Lord's anointed.—1 Samuel 26:11.

The central and most powerful element in David's life, however, was his consciousness of God as the Great Reality. This is the fundamental part of the Bible's formula for greatness. Daring even when combined with a quick and powerful imagination would not be enough. Imagination may lead a man to see only immense opportunities for private gain. It may amount only to what is known as "enlightened selfishness," which cannot, after all, be very enlightened because its horizon is bounded by the interests of the individual. But when these things are combined with a real apprehension of God as the great Fact, then the adventurer becomes invested with all the vast dignity of a soldier of the kingdom of God; and then imagination becomes faith, and the self is subordinated to the will of a God who is too great to be concerned with the self-centered ambition of any individual.

But the path of the just is as the dawning light, that shineth more and more unto the perfect day.—Proverbs 4:18.

After all, here is a formula for greatness that can hardly be bettered. Here it is, embodied in a story of the most thrilling human interest. David is determining his place in history as he discerns in the voice of honest but uninspired Abishai a temptation that must be conquered. He did what was to him the right thing that night. But when he did he turned his face to the dawning light and to a steadily growing greatness. Courage and imagination and a vision of God—what man who has these can fail of greatness? And what other foundations could there be for enduring power? Through the ages there have been those who have followed this Bible formula, and of them it is written that the world was not worthy to be their dwelling. Wherefore the Lord God "hath prepared for them a city."

At a special baptismal service held in First Methodist Church, Lynn, on Sunday evening, August 27, the pastor, Rev. Arthur Hopkinson, baptized his first grandchild, David Rolfe Hopkinson, infant son of Victor L. and Marilyn Miller Hopkinson of Lynn. Chaplain (Capt.) Arthur Hopkinson, Jr., U. S. Army Tank Corps, and Mrs. Hopkinson stood as sponsors for the child.

Dr. William F. Quillian, field work secretary in the Joint Division of Education and Cultivation, Board of Missions and Church Extension of The Methodist Church, has been elected executive secretary of the Southeastern Jurisdictional Council of The Methodist Church. This election was the major item of business at the first meeting of the council, held August 23 at Lake Junaluska, N. C. Dr. Quillian, who for the eight years preceding Methodist unification was general secretary of the General Board of Christian Education of the former Methodist Episcopal Church, South, will assume his new duties about the first of October. Officers of the Jurisdictional Council and four elected members will compose the executive committee, as follows: Bishop Arthur J. Moore, chairman; Bishop Costen J. Harrell, vice-chairman; Dr. A. R. Perkins, recording secretary; W. C. Gum, Norfolk, Va.; Mrs. E. L. Hillman, Rocky Mount, N. C.; W. K. Green, Spartanburg, S. C.; E. W. Turnley, Nashville, Tenn. The executive secretary's offices will be in Wesley Memorial Church, Atlanta, Ga.

Dr. J. Brett Kenna, pastor of University Temple Methodist Church, Seattle, Wash., for the last eight years, has been appointed to First Methodist Church, Ann Arbor, Mich. This is the church formerly served by Dr. Charles W. Brashares, who was recently made a bishop by the North Central Jurisdictional Conference.

Nine years after achieving scholastic honors as an outstanding student at Boston University both as an undergraduate and as a graduate student, Dr. Peter Anthony Bertocci, who has been at Bates College since 1935, returns to Boston University as an associate professor of philosophy at the College of Liberal Arts, according to an announcement made by President Daniel L. Marsh of Boston University and Dean Ralph W. Taylor of the College of Liberal Arts. Dr. Bertocci will remain at Bates College during the present summer semester as head of the department of philosophy and psychology, and begin instruction at Boston University on the second of October. In his appointment to the staff in philosophy at Boston University, he succeeds Dr. L. Harold DeWolf, lately professor of philosophy and now professor of systematic theology on the faculty of Boston University School of Theology. Dr. Bertocci's record of distinction at Somerville High School, from which he graduated in 1927, and his subsequent high accomplishment as an undergraduate student in Boston University College of Liberal Arts, gave him successive appointments as a Scholar and Fellow of the Augustus Howe Buck Educational Fund. In 1931 he received the degree of bachelor of arts, with honor in philosophy. His first year of graduate study was completed at Harvard University, from which institution he received the master of arts degree in 1932. Deeply interested in the personalistic philosophy of Borden Parker Bowne and of Edgar Sheffield Brightman, Dr. Bertocci continued graduate study with and under the direction of the latter, receiving the doctorate of philosophy from Boston University in 1935. He spent the year 1934-35 in research at the University of Cambridge under the supervision of Dr. Frederick R. Tennant. His dissertation, later revised and published by the Harvard University Press, was on "The Empirical Argument for God in Late British Thought."

Rev. Cortis E. Torrance, pastor of Plymouth Methodist Church, Buffalo, N. Y., is bereaved by the death of his wife, Marie Duclos Torrance, in Clifton Springs Sanitarium, August 21, after a prolonged illness. Mrs. Torrance had presided over the parsonages where her husband served for thirty-five years, and was greatly beloved for her gracious personality and artistic ability, which expressed itself in every parsonage home. Besides her husband, she leaves four children, Mrs. Jerry G. Blair of Hull, Mass., Mrs. Warren G. Farrington of Oneonta, N. Y., Rev. C. Philip Torrance, pastor of the Methodist Church, Skaneateles, N. Y., and Lieut. Newton E. Torrance, C. A. A. F., Childress, Tex. There are four grandchildren. Funeral services conducted by Rev. Leon B. Randall, superintendent of the Buffalo District, Genesee Conference, at Syracuse, N. Y., were followed by interment in the family plot at Upper Jay, N. Y. Committal services were in charge of Rev. Homer F. Titus, Moriah Center, N. Y., and Rev. Leon M. Adkins, pastor of First Methodist Church, Schenectady, N. Y., both lifelong friends of the late Mrs. Torrance. After a period of rest at the home of Mrs. Farrington in Oneonta, Dr. Torrance will return to his church in Buffalo next Sunday, September 10.

Rev. Enoch Frye Bell of Brookline retired August 31 after forty-two years of distinguished service with the American Board of Foreign Missions. Dr. Bell began his career as a Congregational missionary to Japan in 1902. When ill health in his family compelled his return to America he became a secretary in the Foreign Department of the American Board at Boston headquarters. Made editor of *The Missionary Herald* in 1921, he held that post with distinction for twenty-two years. His editorials guided the ecumenical thinking of both laymen and ministers in the Congregational Christian churches.

Mrs. William Hodge, wife of Rev. William Hodge of Wakefield, R. I., a retired member of the New England Conference, is a patient at the New England Deaconess Hospital in Boston.

The executive committee of the board of trustees of Duke University, Durham, N. C., acting on recommendation of the president of the university and the committee of the board of trustees on the Divinity School, has voted to recommend the election of Professor B. Harvie Branscomb to the deanship of the Divinity School. Pending action by the board of trustees, Dr. Branscomb has been asked to serve as acting dean. The former dean, Dr. Paul N. Garber, was elected a bishop of The Methodist Church at the Southeastern Jurisdictional Conference last June. Dr. Branscomb, a graduate of Birmingham Southern College and holder of two degrees from Oxford University in England, where he was a Rhodes scholar, and of a doctorate from Columbia University, came to the Duke University faculty in 1925 from Southern Methodist University. He has been professor of New Testament language and literature at Duke.

Among the callers at the HERALD office on Wednesday of last week were Rev. Harold Lancaster, pastor of King Avenue Methodist Church, Columbus, Ohio, and Rev. J. P. Shook of Madison, N. J., a member of the Newark Conference, now retired. Dr. Lancaster, a former New Englander, had come from Hedding, N. H., where he was the evening preacher during campmeeting week, to spend a few days in his old haunts before returning to Columbus. On Sunday, August 20, he occupied the pulpit of Wesley Methodist Church, Salem, of which he was pastor from 1929 to 1932. Dr. and Mrs. Shook have been visiting for some weeks at the summer home of Mrs. Shook's brother, Judge Wilbur E. Rowell, in Hopkinton.

Mineo Katagiri, Japanese American, has been appointed interim pastor of the 133-year-old Dover Congregational Church in Westlake, a suburb of Cleveland, Ohio. Mr. Katagiri, son of Buddhist parents, is a graduate of Union Theological Seminary, New York City, and the University of Hawaii. He plans to return to Hawaii for ordination and a permanent pastorate. Religious News Service reports Mr. Katagiri as saying that his first contact with the Christian faith was made in a Hawaii high school. He stated that he had accepted the call to the Dover Church with the hope of developing racial understanding. Officers of the congregation, which has a membership of 330, said young people had strongly urged the selection of the young Japanese American.

Miss Freddie Henry, who has been on the staff of the Methodist Board of Education at Nashville, Tenn., and previous to that was connected with the Board of Christian Education of the former Methodist Episcopal Church, South, has been named assistant professor of religious education at Scarritt College, Nashville. She will fill the McEachern Chair of Religious Education of Children.

Three prominent clergymen of the Protestant Episcopal Church—Bishop Henry W. Hobson of Southern Ohio, Bishop G. Ashton Oldham of Albany, and Dr. Horace W. B. Donegan, rector of St. James' Church in New York City—have been named by the denomination's National Council to visit Great Britain this fall to confer with Church of England officials, it has been announced in New York by Presiding Bishop Henry St. George Tucker. One of the main purposes of the visit will be to obtain an exchange of ideas on postwar reconstruction and rehabilitation as it affects the American and English bodies. The deputation will also seek a mutual understanding on missionary activities, with a view to possible redistribution of the missionary areas of the two churches.

Dr. Vincent Ravi Booth, retiring minister of the First Congregational Church of Old Bennington, Vt., was presented with a hand-illuminated testimonial and a substantial purse on August 21 by a committee headed by Governor William H. Willis of Vermont. Other members of the committee were Arthur J. Holder, chairman of the board of trustees of First Church; Lewis

Webster Jones, president of Bennington College; James S. Dennis, president of the board of trustees of Old Bennington; and Hall Park McCullough, acting president of Putnam Memorial Hospital. Dr. Booth is an alumnus of Boston University School of Theology, class of 1901.

Mrs. Dorothy Clymer, wife of Professor L. O. Clymer, Ada, Ohio, has been appointed acting dean of women at Ohio Northern University, Ada. Professor and Mrs. Clymer and family came to Ada one year ago from Canton, Ohio, where Professor Clymer directed the public school music. The past year Mrs. Clymer has served as general faculty adviser for the conjoint University Y. W. C. A. and Y. M. C. A.

John Foster Dulles is expected to resign within the next few weeks as chairman of the Commission on a Just and Durable Peace, according to Religious News Service, because of the press of his activities as foreign affairs adviser to Governor Thomas E. Dewey, Republican nominee for President. Mr. Dulles, New York corporation lawyer, has headed the commission since it was created by the Federal Council of Churches early in 1942, and was a leader in drawing up the commission's "Six Pillars of Peace." He has been mentioned as probable Secretary of State if the Republican Party wins the election in November.

Dr. Louis Clinton Wright, president of Baldwin-Wallace College, Berea, Ohio, delivered the address at the Commencement exercises of Syracuse University, Syracuse, N. Y., on Sunday afternoon, August 27. It was the fortieth anniversary of his own graduation from the university, and in recognition of that fact his alma mater conferred upon him the honorary degree of doctor of laws.

EVENTS

The set-up of the Woman's Division of Christian Service for the new quadrennium, as published in a recent issue of ZIONS HERALD, was somewhat misleading in one particular. Mrs. J. W. Mills as vice-president of the Woman's Division is, in accordance with the by-laws of the Woman's Division, chairman of the Standing Committee of the Woman's Division on World Federation of Methodist Women. Mrs. Franklin Reed of Westfield, N. J., however, is the president of the World Federation.

A new course in religious education starts this week in the public schools of Ontario under regulations that provide exemptions for any pupil or teacher. Two half-hour periods a week will be devoted to religious instruction, which will be given by the teacher except in those cases where a resolution of the school board requests the services of a clergyman. The religious teaching will not be sectarian, according to Premier George Drew, but will deal with the fundamental truths of religion upon which there is substantial agreement among all branches of the Christian faith. A teachers' manual dealing with general methods of instruction has been prepared by the Department of Education of Ontario, and a booklet containing the words and music of approved hymns will also be provided. The new course comes into effect this year for grades one and two, and it will be introduced into the other grades of the public schools one grade at a time as the teachers' guides become available. It is provided that the school day shall be opened with religious exercises consisting of the reading of the Scriptures and the repeating of the Lord's Prayer or other prayers approved for use in schools.

There was a slight decrease in the World Service receipts for the month of July, due largely, if not entirely, to the fact that there were eighteen fewer Conference treasurers remitting in July this year. The receipts for the first two months of the World Service fiscal year, June 1 to July 31, showed an increase of $81,365.82, or 27.76 per cent. It is pointed out in the monthly bulletin of the General Commission on World Service and Finance that "a strong advance must be maintained during the remaining months of the year to make sure that the regular World Service work of the church be not sacrificed while we give our attention to the important matters of the Crusade."

Plans have been announced for erection of a Memorial Chapel on the Methodist assembly grounds at Lake Junaluska, N. C., to honor men and women in the service of the United States. The proposed chapel, to cost approximately $50,000, is to be financed by one-dollar contributions from families and churches, each dollar representing a star on a service flag in the Southeastern Jurisdiction.

With the granting of "certificates of exemption" to Mrs. Shizuko Shiramizu and Masaru Baba by the Western Defense Command, the way has been cleared for Japanese Americans of certified loyalty to return to the West Coast from which they were evacuated under military orders shortly after Pearl Harbor. Mrs. Shiramizu, formerly of Los Angeles, Cal., is the widow of a Japanese American soldier killed in Italy. Mr. Baba, formerly of Berkeley, Cal., holds an honorable discharge from the Army. A court order in their behalf had been set in Los Angeles for September 13, but following the Army's granting of permits to the plaintiffs, United States Attorney Charles H. Carr filed motions asking dismissal of the court action. In making his request he specified, it is reported, that the Government did not intend to oppose the return of Japanese Americans whose records had been cleared by military authorities. It will be recalled that the Western Jurisdictional Conference of The Methodist Church, meeting at Salt Lake City, Utah, in July, passed by a unanimous vote a resolution declaring that "the time has arrived for the removal, by the War Department, of the unprecedented, quasi-martial law suspending a small minority's rights to personal liberty and freedom of action," and calling for granting of "freedom of movement for loyal Japanese anywhere in the United States, including the right to return to the Pacific Coast."

Plans for the expansion of the grounds of Silver Lake Institute, Silver Lake, N. Y., by the purchase of the adjacent 23-acre E. C. Sutton property have been released by L. J. Simpson of Hornell, N. Y., attorney for the institute trustees. This cottage community, once an old-time Methodist campmeeting center, is operated by the Genesee Conference as a religious summer assembly center for church-training and inspirational institutes for youth and adult groups from the 333 Methodist churches in its territory. The season's program has included a graduate school of theology, a missionary institute for women and girls, two summer camp sessions for intermediate boys and girls, a "Christian Challenge" conference for adults, and an older youth institute. The Western New York Summer School of Christian Education (interdenominational) and two other non-Methodist church groups also met there. The trustees have endorsed a plan to present nationally known preachers on the summer Sundays of 1945 in Epworth Hall.

With Our Writers

VIRGIL A. KRAFT, Minneapolis, Minn.; minister of First Methodist Church, the church of the Wesley Foundation at the University of Minnesota.

JOHN EDGAR HOOVER, Washington, D. C.; director of the Federal Bureau of Investigation, United States Department of Justice; writing, at the request of the International Council of Religious Education, in endorsement of the annual observance of Religious Education Week, September 24-October 1.

MARIE WIDMER, New York City; writer of articles relating to Switzerland and its people.

Letter to the Boston Wesleyan Association

I have seen in the Associated Press dispatches that the Wesleyan Association has just appointed Emory Bucke as the new editor of ZIONS HERALD, and I am writing to congratulate you on that smart decision and appointment.

ZIONS HERALD has, as we all know, had a long and effective record; has been a power in independent Methodist journalism; has been read by the outstanding leadership of the church around the world. Everywhere I go as a traveler and lecturer, I find this journal on the desks of bishops, district superintendents, and leading clergymen. They have long looked to it for leadership and editorial independence. Never in all of its long history did it have a firmer leadership in social and religious controversial questions than under Dr. (now Bishop) L. O. Hartman.

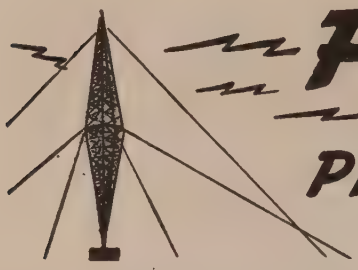
Now you have wisely selected a young man to take its leadership. You could hardly have done better than that, for we are just now facing, with peace, a new world, with new ways of doing things, new movements, new outlooks; what some felicitous writer has called "a brave new world." It is most appropriate that the new phase of the new ZIONS HERALD should be shaped by a young man such as Emory Bucke.

We shall all do what we can to help this journal rise to the heights in circulation which will make it self-supporting and rise to the heights of content and spirit which will make it worthy of those circulation figures.

Congratulations and Godspeed on this new phase of its long history and its New Day!

Fraternally and faithfully,

WILLIAM L. STIDGER,
Professor in Boston University
School of Theology.



FLASHES FROM THE PRESS OF THE WORLD

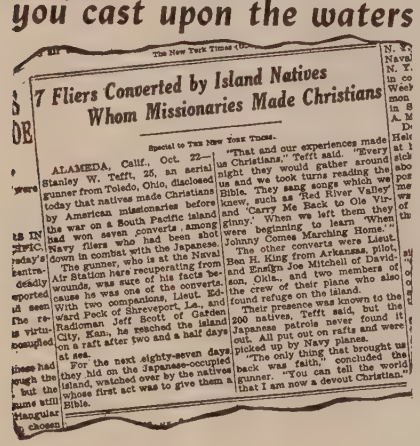
Why Gruesome Prayers?

[*The Churchman,* New York City]

It has been only since the advances in psychiatry in modern times that informed people have recognized that tragedies happen to children and adults through the inculcation of fear. No normal parent wishes to do such damage to a child, but through ignorance the damage is often done. Clergymen and Sunday school teachers have for centuries implanted fear in the minds of their hearers, particularly those who have taught "hell-fire and damnation," and they have been responsible for innumerable "mental breakdowns" thereby. Theologians have been guilty of a good deal more than wrong theology. We believe that any competent psychiatrist would agree that a large percentage of the thousands of "mental cases" among our Army and Navy in the present war might have been prevented had parents and teachers and clergymen known more than they have about the causes and prevention of such breakdowns. We can cite no mental disasters which have resulted from the wide-spread use of the children's prayer containing the line "If I should die before I wake," but we think it a bad suggestion to make to children. Children are bound to learn of various kinds of tragedy connected with death, and such associations may, under many circumstances, become dangerous to future mental health. In any event, we believe that most parents would agree that the following child's prayer, written by William Hawley Smith, might well be substituted for the other:

When it gets dark the birds and flowers
Shut up their eyes and say good-night;
And God who loves them counts the hours,
And keeps them safe till it gets light.
Dear Father, count the hours tonight
While I'm asleep and cannot see;
And in the morning may the light
Shine for the birds, the flowers, and me.

Here is Bread you cast upon the waters



The New York Times (Th

7 Fliers Converted by Island Natives Whom Missionaries Made Christians

Special to THE NEW YORK TIMES.

ALAMEDA, Calif., Oct. 22—Stanley W. Tefft, 25, an aerial gunner from Toledo, Ohio, disclosed today that natives made Christians by American missionaries before the war on a South Pacific island had won seven converts among Navy fliers who had been shot down in combat with the Japanese.

The gunner, who is at the Naval Air Station here recuperating from wounds, was sure of his facts because he was one of the converts. With two companions, Lieut. Edward Peck of Shreveport, La., and Radioman Jeff Scott of Garden City, Kan., he reached the island on a raft after two and a half days at sea.

For the next eighty-seven days they hid on the Japanese-occupied island, watched over by the natives whose first act was to give them a Bible.

"That and our experiences made us Christians," Tefft said. "Every night they would gather around us and we took turns reading the Bible. They sang songs which we knew, such as 'Red River Valley' and 'Carry Me Back to Ole Virginny.' When we left them they were beginning to learn 'When Johnny Comes Marching Home.'"

The other converts were Lieut. Ben H. King from Arkansas, pilot, and Ensign Joe Mitchell of Davidson, Okla., and two members of the crew of their plane who also found refuge on the island.

Their presence was known to the 200 natives, Tefft said, but the Japanese patrols never found it out. All put out on rafts and were picked up by Navy planes.

"The only thing that brought us back was faith," concluded the gunner. "You can tell the world that I am now a devout Christian."

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Who Will Start the Landslide?

[*The Union Signal,* Evanston, Ill.]

The writer (I.B.M.) of the column "Turns With a Bookworm" in the New York *Herald Tribune* Weekly Book Review recently described a party given in honor of E. H. Clayton, author of "Heaven Below." The occasion was particularly enjoyable for the columnist because the guest of honor, who is a missionary, was drinking lemonade, thus making it unquestionably correct for the other guests to follow their inclinations regarding the refreshments. "The bigotry of compulsory cocktails is another tendency of the age, which we deplore . . . ," commented the writer.

Corporal Eldon Driscoll, writing in *Link,* puts it this way:

> Just as we have been tricked into thinking that it's stylish to have a hole in the toe of milady's shoe, to make her buy more hosiery, so we've been educated by the liquor interests into thinking that what we considered a serious social offense a little more than a decade ago is now the mark of a gentleman. Everywhere you look—on the screen, in the magazines, or in the newspapers—you see the ancient evil being glorified. Why? Because as long as drinking was looked upon by society as a disgraceful habit, the brewing industry didn't have a chance. But they used the one weapon that gullible Americans have always been suckers for—high-pressure advertising. And we fell for it, hook, line, and sinker.

It seems ridiculous that a nation which is engaged in a war by which it is hoped that mankind will be freed from political shackles should so enslave itself to high-pressure advertising. Corporal Driscoll reminds his readers that "landslides often have been started with a little pebble." Who will start the landslide away from the social custom of indulging in beverage alcohol?

Can a Woman Be a Priest?

[*The Christian Century,* Chicago, Ill.]

Bishop Hall of Victoria, Hongkong, has ordained to the Anglican priesthood a Chinese woman, formerly a deaconess, a graduate of Union Theological Seminary at Canton. This was done because, owing to the Japanese occupation, there was no other way in which the members of the church in her community could receive communion. The report of this incident comes in a round-about way, via New Zealand, but British and American Anglican papers of the more conservative sort give it enough credence to stimulate them to the most vehement denunciations of the bishop's "lawless" act. The *Church Times* (London) thinks that, in ordaining a woman to the priesthood, the bishop acted "not like a civilized leader . . . but like a wild man of the woods." This judgment seems to betray a lack of first-hand acquaintance with wild men of the woods, none of whom, we think, has ever been addicted to this particular form of barbarism. The *Living Church* (Milwaukee), more judicious, considers the ordination "a very serious breach of church order" which "certainly would appear to call for discipline by the appropriate ecclesiastical authority." The Lambeth Conference declared, some years ago, that "the order of deaconesses is for women the one and only order of the ministry which we can recommend our branch of the Catholic Church to recognize and

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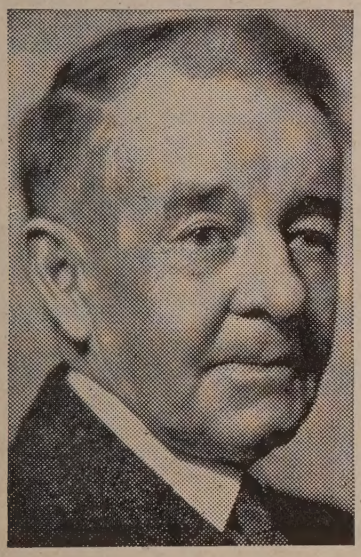
ıse." The word of Lambeth is weighty, but t is a recommendation, not a piece of legis-ıation. Too much may be made of the inci-ıdent, whether in denunciation of the bishop's 'rash action" or in exultation over the ex-ɜension of woman's rights. The bishop would doubtless say that it was an emergency situa-ɜion, like the ox in the ditch or the plucking of heads of grain on the Sabbath day or David's eating of the shewbread, and that making abnormal provisions for the spiritual welfare of people under abnormal conditions, even at the cost of setting aside an ecclesiasti-cal practise, is good Christianity and implies nothing as to a general revision of the church's customs concerning women and the ministry. The uproar about it seems more significant than the incident itself.

A Distinguished Preacher

Rev. Richard Deming Hollington, who died of coronary thrombosis, August 7, at a hospital in San Diego, Cal., had had a distinguished career as preacher, teacher, and lecturer. He was a greatly beloved for-



THE LATE DR. R. D. HOLLINGTON

mer pastor of Mathewson Street Methodist Church, Providence, R. I., and still retained his membership in the New England Southern Conference. While at Mathewson Street, he became known over a wide area through the broadcasting of his sermons, then a novelty.

Dr. Hollington was born May 21, 1870, in Toledo, Ohio, of English and New England ancestry. He attended Ohio Wesleyan University, graduating with a bachelor of arts degree in 1892, and Boston University School of Theology, where he received his degree in 1895. In 1896-97 he studied at the University of Jena, Germany. Ohio Wesleyan gave him his master of arts degree in 1894 and his doctorate of philosophy in 1896, and honored him with the doctorate of divinity in 1917.

Ordained to the Methodist ministry in 1895, he became pastor of First Church, Fostoria, Ohio, in 1898. His later appointments were Kenton, Ohio; St. Paul's Church, Toledo; First Church, San Diego; and Mathewson Street, Providence. In 1927, after a ten-year ministry in Providence, he left the pastorate to become professor of church administration and preaching in Garrett Biblical Institute, Evanston, Ill. He retired

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in 1939 with the title of professor emeritus, and in 1940 went to San Diego to live. His home there was at 3720 Wellborn Street. For the last six months he had been preaching at the Community Church, Chula Vista, a suburb of San Diego, taking the place of the pastor, who entered the Army as a chaplain.

During his career he also achieved a wide reputation as a lecturer on the history of art, religious psychology, and comparative religion. While living in Providence, he served as a part-time member of the faculty of Boston University School of Theology. He was the author of "Psychology for Pastors," "Psychology Serving Religion," and "Technique of Preaching."

Dr. Hollington made two trips around the world, toured the Orient twice, and made several visits to Europe. In 1921 he was a delegate to the Methodist Ecumenical Conference in London.

By his friends and former parishioners, Dr. Hollington will probably be best remembered for the dignity and spiritual inspiration of the religious services which he conducted, for his great interest in the problems of the day, which stimulated thinking, and for his keen sense of humor. His community interest, too, was always notable, as witnessed by his active participation in civic organizations.

On June 16, 1896, Dr. Hollington was united in marriage to Maud F. Thomas. He is survived by his widow, two daughters, Mrs. Marston Burnham and Mrs. George Murch, and four grandchildren, all of San Diego, and a sister, Mrs. George P. Burns of Burlington, Vt.

Funeral services were conducted in the Johnson-Saum chapel, San Diego, on the morning of August 9, by Dr. George A. Warmer, pastor of First Methodist Church. Cremation followed. The ashes will be placed in Woodlawn Cemetery, Toledo.

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Northeast Christian Ashram

The Northeast Christian Ashram was held at Geneva Point Camp on the northern shore of Lake Winnipesaukee, N. H., for two weeks beginning July 29.

Rev. and Mrs. G. Vaughn Shedd of Bangor, Me., were host and hostess. Dr. E. Stanley Jones, known to the "Ashram Family" as "Brother Stanley," unfolded "The Way" and presented information and challenges by which all present were greatly inspired. Other members of the staff included Dr. and Mrs. Elmer A. Fridell, Miss Margaret Applegarth, and Deane Edwards of New York City, Miss Mildred Lothhammer of California, Rev. Paul Turner (Negro) and Dr. Norman E. Richardson of Chicago, Rev. Hilda L. Ives of Portland, Me., and Miss Marjorie Curtis of White Plains, N. Y.

Sixteen states and two provinces of Canada were represented in the Ashram Family, among whom were several Negroes and two Japanese.

The rising bell rang at 6.15 every day, and in less than half an hour the Family met in silent meditation on the broad piazza overlooking the wooded lands and the lake. Following the half-hour of meditation, opportunity was given to share the results of the meditation.

The lectures and seminars and Brother Stanley's free discussions of the "self, sex, and the herd" and "the kingdom" gave to all a well-rounded view of how to live and be at one's best self all the time.

The work period of one hour each forenoon was of great value not only to the participants but likewise to the management of the camp property. Everybody worked at something.

A few young women with office experience cut the stencils and with an editorial staff and special contributors, produced two copies of the *Winniashram* containing several sheets of mimeograph materials including a directory of "The Family." The writer was elected as "Pharaoh," whose duty it was to see that each had a task and that the job was well done.

Those present will never forget the Lakeside Vespers, the Galilean Service, the silent meal when never a word was spoken, save the selected reading, accompanied by quiet music, or the all-night vigil of prayer when groups, in two-hour relays, spent the night from 8.30 p.m. to 6 a.m., in prayer. A room in the chapel was set aside for prayer and meditation. Here was an altar, with the open Bible, candles, and an open book in which folks could record special objects of prayer.

Ministers and laity alike found in the Ashram a real tonic for the soul, a challenge and a benediction. J. KIRKWOOD CRAIG.

Bible Conference Work

"Twelve local church Bible Conference this summer." That is the record of Willliamsport District, Central Pennsylvania Conference. All the conferences were held in rural, or small-town, churches.

One year ago the district superintendent Rev. Elvin Clay Myers, held a coaching conference at Flemington, Pa., to train a group of his ministers to conduct Bible Conferences in rural areas. The Adult Division of the General Board of Education and the Department of Town and Country Work, Board of Missions and Church Extension, shared in bearing the expenses for the conference and providing leadership. Each pastor coached to do the work agreed to hold two Bible Conferences within the year. These men are going at their work with determination and a fine spirit of enthusiasm. Several conferences are still to be held. Six are scheduled at this writing.

The conferences held have resulted in 1[illegible] new decisions to become regular Bible readers, 10 family altars, 2 professions of faith and church membership, 48 calls in homes of the people by the Bible Conference worker, 59 calls by volunteer laymen, and special meetings. Twelve books of the Bible have been studied in the conferences; besides, studies have been made of "How We Got Our Bible," "The Prophets," "The P[illegible]

bles of Jesus," and "The Major Teachings f the Bible."

The workers are now equipped and ex-erienced enough to do excellent work. There has been unanimous approval of the vork done. The people have participated vell in the discussions of the conferences, nd have asked for a return engagement in ach situation.

The Williamsport District has an excellent rganization and plans for promoting and onserving results. Rev. G. C. Weimer, pas-or of Trinity Church, Lock Haven, Pa., is hairman of the District Bible Conference Committee.

This district is the first in the Northeast-rn Jurisdiction to undertake this needed nd valuable work as a part of the district rogram. The results are such that it would ppear a wise move for all the districts to ndertake this work.

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New Study Book by Bishop Moore

"Christ After Chaos" is the title of the new study book published by the Board of Missions and Church Extension for use in church schools of missions. Its subtitle is "The postwar policy of The Methodist Church in foreign lands."

The book will be ready for distribution early in September.

"Christ After Chaos" was prepared under the editorial supervision of Bishop Arthur J. Moore, president of the board. In his preface Bishop Moore points out that he is sponsor rather than author. Much of the contents of the volume consists of the hitherto unpublished postwar studies made over a long period of time by the foreign administrative officers of the board and recently returned missionaries.

The volume has nine chapters, covering every foreign field of the church. Here for the first time is related much of what has happened in the fields during the war, and the postwar policy of reconstruction and rehabilitation is outlined.

The book sells for 25 cents. The first printing consists of 100,000 volumes, an evidence of the enthusiasm with which the book is expected to be greeted. Pastors may secure copies on consignment for use in their schools of missions. They may be obtained at district missionary institutes or ordered direct from the Joint Division of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y.

Church Register

HERALD CALENDAR

Indian Mission, Bishop W. A. Smith, September 14
Louisville Conference, St. Paul's Church, Louisville, Ky., Bishop W. T. Watkins, September 14
New England Conference Methodist Youth Fellowship, First Weekend Institute, Wesley Church, Worcester, September 16, 17
West Virginia Conference, Parkersburg, Bishop J. H. Straughn, September 20
Augusta District Conference, Oakland, Me., September 20
New Jersey Conference, Ocean City, Bishop F. P. Corson, September 20
Northwest Iowa Conference, Grace Church, Sioux City, Bishop C. W. Brashares, September 20
Bangor District Conference, Old Town, September 21
Portland District Conference, Chestnut Street Church, Portland, September 22
Crusade for Christ, District Superintendents' Meeting, St. Louis, Mo., September 26, 27

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held Tuesday, September 12, at 2 p.m., in the ladies' parlor of Copley Church, corner of Newbury and Exeter streets, Boston. The president, Mrs. C. H. Hatch, will be in charge of the devotional period. Business session will follow.
MRS. HOWARD S. WORCESTER, Cor. Sec.

Birth

ADAMS—August 16, to Rev. and Mrs. Sydney Adams of Sunapee, N. H., a son, William Merritt.

"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

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However, whether your choice is to make an outright gift, to devise a bequest, or to purchase an annuity bond, I am sure you will wish to know something about the service rendered by Boston University. I therefore venture to submit the following outline of the University's growth and achievements:

Boston University was founded 105 years ago. It was chartered under the name "Boston University" in 1869. It is composed of twelve Departments: six undergraduate colleges, and six graduate professional schools. The undergraduate Departments are the Colleges of Liberal Arts, Business Administration, Practical Arts and Letters, Music, Physical Education, and the Evening College of Commerce. The graduate professional schools are: Theology, Medicine, Law, Education, Social Work, and the Graduate School of Arts and Sciences.

Each one of these Departments is composed of faculty members who are distinguished authorities in their respective fields. The student body is composed, in normal times, of from twelve to fourteen thousand young men and women, coming from every state in the United States, and from many foreign lands. The alumni are most distinguished, and this means the alumni from every Department in the University. For instance, five hundred and seventy-seven men trained in the School of Law have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years, a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices,, including chief justices, of several Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

Our School of Theology is equally famous. At least thirty of its graduates have been elevated to the high office of Bishop. Some years ago a referendum vote was conducted by a non-denominational journal in Chicago, and it was revealed that seven of the twenty-five greatest preachers in America were products of Boston University School of Theology. No other Theological school approached that number. The School is famous for having furnished trained leadership for every field of religious endeavour—preaching, church administration, the missionary field, religious journalism, etc.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the "Federation Interalliee des Anciens Combattants" at Warsaw, Poland.

Boston University has been distinguished from its beginning by a courageous pioneering spirit. It has to its credit a long list of "firsts." For example: Boston University was the first university in history to make arrangements for intercontinental systems of study; it was the first in the world to admit women to all Departments on full equality with men; it was the first in America to require the three-year graduate course in medicine, and to require that it be taken in residence,—later the course was raised to four years; it was the first in America to present and require the mastery of graduate course in law with suitable entrance requirements, and for some years it was the only one maintaining the three-year course; its academic faculty was the first in America to be made up exclusively of professors who had pursued postgraduate studies in Europe; its School of Theology was the first in America to present regular courses by scholars representing different denominations.

The telephone was invented by Alexander Graham Bell while he was a Professor at Boston University.

Boston University is located in the heart of Boston, "the Athens of America," which provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

Boston University offers a magnificent opportunity for the establishment within it of memorials to loved ones.

Gifts, annuities, and bequests will help Boston University to continue its amazing service to mankind. You can, of course, designate your gift or bequest or annuity for any particular Department or form of service rendered by the University; but the best thing is to leave the money as follows: "To the Trustees of Boston University, to be used for either general or specific purposes of the University, as the President and Trustees may determine." The reason for suggesting that it be left to the discretion of the President and the Trustees is that they are in a position to know the greatest need confronting the University at any particular time. However, it would be fine if you wish to specify definitely that the money must be used for the new building program, or that it must be added to the permanent endowments of the University.

Please be assured that I shall count it a pleasure to hear from you and to receive any questions which you may desire to ask.

Faithfully yours,

DANIEL L. MARSH, President of Boston University

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